MINUTES

OF THE

BROAD RIVER

Baptist Association,

AT ITS 41st ANNIVERSARY MEETING, CONVENED AT

ANTIOCH CHURCH,

YORK DISTRICT, S. C.

ON THE 15th DAY OF OCTOBER, 1841,

And days following.

According to appointment, the introductory sermon was delivered by Elder J. M. Webb, from Heb. 10 & 14.—"For by one offering he hath perfected forever, them that are sanctified," &c.

The Delegates met, and solemn prayer was offered up by Elder Drury Dobbins.

1st. Received and read letters from 27 Churches, enrolled the names of their Delegates, and minuted the accounts transmitted.

2nd. Elected Elder D. Dobbins, Moderator, and J. M. Webb, Clerk.

3rd. Opened a door for the reception of Churches into our union. None made application for admittance.

4th. Appointed Elders D. Dobbins, J. M. Webb, D. Scruggs, S. Morgan and F. W. Littlejohn, a committee of Arrangements, and referred to them all papers and documents belonging to the Association.

5th. Read the Rules of Decorum.

6th. Elder D. Scruggs prayed, and the Association adjourned until 10 o'clock to-morrow morning.

Saturday, October 16th.—The Association met according to adjournment. The Moderator prayed.

8th. The committe appointed to arrange the business of the Association reported, and was discharged from this branch of their duties.

9th. Received and read letters from corresponding Associations, viz:

From the Reedy River, a letter and minutes by her Messengers M. Winn. M. Ball, and B. Martin; from the Catawba River, a letter & minutes by her messengers, A. Abernathy and M. J. Abernathy. From the Salem, a letter and minutes by her messengers, J. Evans & J. King.

From the Tyger River, a packet of minutes—no letter or messengers. From the Moriah, a letter desiring a correspondence with this Association by her messengers Wm. Nowland and J. Culpepper. The petition was granted, and the messengers all received and invited to participate in the deliberations of the meeting.

10th. On motion, Resolved, that we discontinue the correspondence heretofore entertained with the Saluda Association, in consequence of the inconvenience that exists in its continuance.

11th. Appointed brethren to write letters of correspondence to sister Associations, and messengers to bear them, viz:

Elder J. M. Webb, to write to the Bethel, and Elders D. Scruggs T. K. Pursely, F. W. Littlejohn and J. Huett, Messengers. Elder F. W. Littlejohn to write to the Reedy River, and Elder F. W. Littlejohn and Brethn. M. Wilkins & R. White, messengers. Elder D. Scruggs, to write to the Catawba River Association, and Elders D. Dobbins and J. Crowder, messengers. Bro. J. R. Logan to write to the Tyger River Association, and Elders D. Scruggs E. J. Underwood, E. McAby, and Bro. M. Tillotson, messengers. Brother H. Hicks to write to the Salem Association, and Elders S. Morgan, W. Hannon, and Brethren B. Page and S. McBrayer, messengers. Elder S. Morgan to write to the Moria Association, and Elders D. Dobbins, R. Logan, and brethren J. Kenderick, & A. Whisenant, messengers.

12th. Appointed brethren J. R. Logan, J. Whisenant, M. Wilkins and H. Hicks, a committee to arrange Union meetings, who reported their arrangement as follows, viz :

1st. At Buck Creek, to commence on Friday before the 3rd Sabbath in April, A. D. 1842, and Elders T. K. Pursely, D. Dobbins, S. Morgan, F. W. Littlejohn and J. M. Webb, to attend it.

2nd At Zion, to commence on Friday before the 1st Sabbath in June, 1842, & Elders D. Dobbins, J. M Webb, & W. P. Swanson to attend it.

3d At Goucher Creek to commence on Friday before the 3rd Sabbath in August. A. D. 1842, Elders D. Dobbins, D. Scruggs, W. P. Swanson and F. W. Littlejohn to attend it.

4th. At Antioch, to commence on Friday before the 3rd Sabbath in September, A. D. 1842, and Elders T. K. Pursely, D. Dobbins, W. Nowland, R. Logan, J. Wilkey, W. P. Swanson and J. M. Webb to attend it. The report was confirmed and the committee discharged.

13th. Appointed D. Gold, E. J. Underwood and D. Scruggs, a Committee of Finance, who reported the amount received as contributions from the Churches, with the amount remaining in the Clerks hands to be $41 79 cents, the report was confirmed and the committee discharged, and on motion, Resolved,

That the Clerk superintend the printing and distribution of 1200 copies of the minutes of this meeting, and accept $10 for services rendered as Clerk of the Association.

14th. The petitions of High Shoal Church, Concord Church, Green River Church, Greens Creek Church, and Shiloah Church, requesting letters of dismission and recommendation, preparatory to constituting themselves with other churches into a new Association by the name of the Green River, were taken up, considered, and requests granted, and the Clerk directed to prepare the letters.

15th. Elected Elder D. Dobbins to write the Circular letter to the next Association, upon the subject of Church Discipline.

16th. Elected Elder D. Dobbins to preach the sermon introductory to the next Association, and that Elder D. Scruggs be his alternate.

17. Appointed A. Whisenant, H. Borders, J. Whisenant, J. R. Logan and T. K. Pursely, a committee to arrange the preaching on the Sabbath, who reported their arrangement as follows, viz: Elders W. Nowland and D. Duncan, to preach in the forenoon, to be followed by Elders J. Culpepper and J. M. Webb, after intermission; the report was confirmed and the committee discharged.

18th. The Circular Letter prepared by Elder J. M. Webb, was called for, read and received, and ordered to be printed in connexion with the minutes as usual.

19th. On motion, Resolved, That our next Association be held with the Elbethel Church, Union Dist. S. C. 18 miles North East of Unionville, to commence on Friday before the 3rd Lords day in October, A. D. 1842.

20th. Elder J. Culpepper prayed and the Association adjourned until 9 o'clock on Monday morning.

Sunday.—The Stage was occupied (with a single exception,) by those appointed—the congregation was large and attentive. The word of life was preached with animation and great force, and deep solemnity prevailed throughout the assembled multitude, that attended upon its administration, and it is hoped and believed that lasting benefits will result from the labors of this day.

Monday, October 18th.—The association met according to adjournment. Prayer by the Moderator.

22d. The letters prepared by those appointed to send to corresponding Associations, were on motion read and received.

23d. The letters prepared for the churches that requested letters of dismission, were read and received.

24th. The petition presented by certain members of Cross Road church, was taken up and considered, and request granted, and

S. Morgan, F. W. Littlejohn, D. Dobbins, E. J. Underwood, D. Scruggs and E. Turner, appointed a committee to investigate the whole matter in controversy, and report to the next association. On motion,

Resolved, That the thanks of this Association are due, and are hereby tendered to the citizens of this vicinity, for the very kind manner in which they have entertained this body during its session. May the Lord bless them for their kindness.

Elder J. Culpepper prayed, and the Association adjourned unto the time and place above mentioned.

DRURY DOBBINS, Moderator,

James M. Webb, Clerk.

CIRCULAR LETTER.

THE BROAD RIVER BAPTIST ASSOCIATION TO THE CHURCHES IN UNION—GREETING:

Grace be unto you and peace from God our Father, and from the Lord Jesus Christ, who hath by his divine favor, permitted us to meet in love, and so granted us the aid of his holy Spirit, that we have been able to perform our Associational duties in brotherly kindness and harmony.

DEAE BRETHREN :

We address you by previous direction, upon the subject of Communion.—And although we are aware that our limits are too short to enable us to give a full and Scriptural exposition of all the points to which your attention might be directed in the investigation of this important subject; yet we proceed to lay before you, such leading facts, as we hope, through the blessings of heaven, will tend to the accomplishment of the object intended by your appointment.

The word "COMMUNION," as explained by the best expositors is rendered intercourse, fellowship, common-possession, and embraces in its meaning, agreement, harmony, concord, and implies a community of interest, and community of feeling, more especially in modern phraseology, and by common consent does it have reference to the celebration of the Lord's Supper, and is expressive of that fellowship which experimental christians have with the Saviour of sinners and one another, in the performance of this institution. Therefore, In view of this, and for the better understanding of the premises as aforssaid.

We shall, in the first place consider the object for which the supper was instituted, 2dly show who are the subjects of it, or in other words, who are entitled to be par takers of it, and 3dly, the obligation such persons are under, to keep it inviolate, as well as the advantages and disadvantages of its use or neglect. We permise, in the first place, that a knowledge of its object is best derived from what is said about it by the Institutor himself, and by those who wrote upon it under the influence of Inspiration. The first notice we have of this ordinance, stands thus recorded in Math. 26 26, &c. "And as they were eating, Jesus took bread, and blessed it, and break it, and gave it to his disciples, and said take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it, for this is my blood of the New Testament, which was shed for many, for the remission of sins." The same relation is given by other Evangelists, with an additional expression,—"do this in remembrance of me," to which the Apostle adds, 1st Cor. 11 26, 'For as often as ye eat this bread and drink this cup, you do show forth the Lord's death till he come. Two objects are implied in the foregoing text, and expressed throughout the economy of Gods grace for the ordination of this feast, as well as those which were previously established among his people. The first was to commemorate to posterity some great event, that was necessary to be remembered, and 2ndly, to feast and gladden the hearts of his children, by representing unto them in imagery, or in the cymbol, what were his thoughts and intentions toward them. These positions are more particularly illustrated in the figure of the Pascal Lamb, wherein the people were taught the benefits of the sacrifice of Christ—that as they were permitted to feast and partake of the Pascal Lamb, in the cymbol; so they were made partakers of that living bread, that cometh down from above, of which, if a man eat, he shall never die, and that as the destroying Angel upon seeing the blood stained lintels of the door posts, passed over the inmates of the dwelling unharmed;

so all that were sprinkled with the blood of Christ, were to be secure from the fiery indignation of God's wrath. And a feast called the passover was established to transmit the recollection of this great truth to succeeding generations.

In like manner was the sacrimental Rite ordained, to perpetuate the remembrance of the sufferings of the Son of God, through all time, and hand down to succeeding generations, the living beauties and loveliness of the atonement made by the Saviour for a lost world of ruined souls, and it is called "Communion," because in its reception, God communicates the blessings of spiritual strength and joy to the hearts of his believing children. This view is proven by reference to 1st Cor. 10 16, the cup of blessings which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? for we are all partakers of that one bread. Importing plainly that we, in partaking of the wine in a figure, represent that all the living joys of our immortal souls are produced by the cleansing influence of the blood of the Son of God, and by which they are restored to their healthy action, and made susceptible of relishing the joys incident to this divine life; for this is represented to be the blood of the covenant through which the inheritance was secured, as set forth in the Testament, or Will, to those whom he purchased by the shedding of his own blood. And in the broken bread we see represented the broken body of our divine Redeemer, and are made partakers of the life communicated through the sufferings and sacrifice of himself; for this says he, is my body broken for you. Thus the strong reasons for the establishing this supper, are manifest; for by it we not only receive the blessings communicated through its reception, but we also shew forth to others; our faith in, and love to Christ, that they beholding our obedience may take knowledge of us, that we have been with him. Wherein, this act stands as an index, ever pointing to the cross of Christ, and discovering, and bringing to the remembrance of a forgetful world, the broken body and streaming blood of our dying Redeemer. And what we ask, is better calculated to produce a lasting effect upon the minds of beholders, than to see the christian church seated at the table of the Lord, partaking in a figure, the great provisions made for them through the death of Christ in the land of living excellence, while they must feel that without repentence, as they are denied a seat with christians here, so they must be excluded, and banished forever from the joys to come.

This brings us in the second place to notice who are the subjects entitled to Communion, and in doing this we are aware that a difference of opinion has long prevailed among the several denominations of christians upon this branch of our subject,—notwithstanding this, we shall give our views candidly and honestly, with such reasons as have satisfied us of the correctness of those conclusions to which we think the word of truth with our honest conviction of its plain meaning have fairly brought us.

And first, it seems to us to be made plain by divine direction, that none are entitled to be partakers at the communion table, but true believers who have been brought to see themselves lost sinners, and have also had an evidence of divine acceptance through a knowledge of the forgivness of their sins. And this we infer from the object of the supper, and meaning of the term Communion or fellowship which implies as before set forth, a common possession, a community of feeling, and a community of interest. The word fellowship is derived from "Fellow," which implies

an equal, for thus it is rendered in the common use of language, as Fellow-soldier, fellow-laborer, fellow-citizen, &c., which gives us the true understanding of the term "Fellow," from which is derived Fellow-ship, and which describes persons associated together for a common purpose; possessing common privileges, and common feelings. In view of this explanation we ask, what community of feeling exist between a believer, & an unbeliever? The one has the love of God prevailing in his heart, by which he is made to rejoice with joy inexpressable and full of glory, while the immortal spirit bears witness with his spirit, that he is a child, an heir and a joint heir with his divine Redeemer. This well fits him for the communion table, as he can celebrate with thankfulness and joy, the dying love of his departed friend, because he loves him, and feels the return of love emanating from the fountain of mercy, to enrich and gladden his soul, it makes the supper a love feast indeed, for he feels in fellowship as he sees himself by faith a fellow-heir with his brethren;—he has a common possession, because he is equally entitled to all the blessings communicated by the attonement, and a common feeling, for the same spirit operates upon his soul, to love and serve alike the general cause. There is a community, a real sameness of love to God and one another, really calculated to cement heart to heart, in the common brotherhood, by which all are assimilated into a common likeness, and which beautifies the scene, and charms the soul with the enlivening views of the love of Heaven.

How very different is the case of the other, for even should he have been made to see himself a lost sinner before his deliverence, he cannot feel the spirit of rejoicing and thanksgiving, suitable to characterize a celebration;—he has not the evidence of acceptance with God, nor has he an assurance that he is welcome to his table, to feast among his children. He has no evidence that his sins have, or will be forgiven; he cannot have a common feeling with God's people, nor can he feel in fellowship, for he does not really believe that he is equally entitled to the favor of heaven for his soul is under the influence of darkness & sorrow, & he well knows that he has not on the habiliments of the righteousness of Christ, that will render him fit to appear among those who are clothed with the beautiful vestments of love and holiness to the Lord, and in every respect he isunprepared to partake of this divine institution; for how can he, in this situation, have fellowship with the Father and with his son. And not only is our position sustained by this train of facts; but our assurance is made doubly sure by the confirming testimony of Holy Writ. For it is said in 2d Cor. 14 & 15—Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And in 1st John 1 & 3, that we have seen and heard declare we unto you, that you may have fellowship with us, and truly our fellowship, is with the Father and with his Son, verse 6, if we say we have fellowship with him, and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another.

In view of this strong language, we ask then, Is a soul previous to conversion, in light or darkness? If the answer is in darkness, how dare such opproach this solemn feast? when by that act, they say they have fellowship with Him, and at the same time, (the word of God says,) if they say they have fellowship and walk in darkness, they lie, and how dare any invite those to the communion table, whom they know to be under the influence of darkness, with this Scripture, staring them in the

face, further comment upon this plain truth is unnecessary. One other view, however, we take upon that text, which says, "our fellowship is with the Father and with the Son. And in doing this we ask, who has the greatest right to give an invitation to a feast or supper, or judge of the character of those to be invited? The answer surely will be, the MASTER of it. Is it not strange then, that among some christians, those are invited to the Lord's table whom the Master of the feast has given no evidence of acceptance or assurance, that they are welcome; and who are in an irreconciled state toward him, and that are under the frowns of his wrath and indignation? What would be thought of such conduct in common life? Would not the person inviting, justly incur the displeasure of his friend, that would bring to his table, a company of those with whom he was at enmity? The answer must be, YES. Surely then it will be time enough to invite, when the Master of the Feast has manifested, that the person invited is welcome.

We infer in the second place, from the language of the volume of Life, that God is so jealous of his great name, and has placed such an high estimate upon the sacred character of this institution, that even his own children are forbidden to be partakers, unless they walk in love and in the faith of the Son of God, and to sustain this view of our subject, we invite your attention to what Paul has said in 2nd Thess. 3 62. Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly. And in 1st Cor. 5 & 11, he says. if any man which is called a brother, be a Fornicator or Covetous or an Idolater, or a Railer, or a Drunkard, or an Extortioner, we must not keep company with such an one, no not to eat. And in same book, 11 27, & succeeding verses, he says, "Therefore, whosoever shall eat this bread and drink this cup of the Lord unworthly, shall be guilty of the body and blood of the Lord: but let a man so examine himself, and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

This strong language is used to deter those from coming to the supper, who are not entitled, and is not intended to keep away such as are really anxious to obey the dying request of their Redeemer, with an humble heart and spirit of humility, for in truth, those are welcome who are in such a frame of mind, as to entitle them to the blessing; and the very language of the text shows that it would be doing violence to the request of Christ to withdraw without a reason, for says he, let a man examine himself, and so let him eat, and if upon making this examination we find ourselves in order, we must not withdraw, for it would be refusing to obey the dying request of the great head of the church. But if we find ourselves in disorder, we must not approach that Feast, although we are children, for so implies our sacred direction.

In the further investigation of this subject, we need not consume time by entering into an extensive explanation of what constitutes disorder to that degree, as to exclude a member from his sacrimental rites and privileges, for this is too well understood to need explanation. We cannot, however, consistent with our feelings, conclude our remarks upon this part of our subject, without taking notice of a charge that is often made against us: That we do not manifest a spirit of liberality, as we refuse to commune with christians of sister denominations. This charge needs only to be noticed in its true light, to convince all reasonable minds of its injustice. Let our accusers only remember that it is agreed by almost every class of christians, of all denominations, that

baptism is essential in the christian church, to prepare them for the Lord's table, that it is regarded as the door into the visible church, and that none are entitled to church privileges, but such as have come in through the reception of that ordinance, and that even we, as a denomination, will not allow a member who has come to our church, and related to us an experience of grace, to partake of the sacrament until baptized, and then let them remember that it is the honest conviction of our minds, from the best understanding we have of the word of God, that none are baptised, only such as have received the ordinance by immersion, that we do not regard sprinkling, pouring or aspersion, either when administered to infants or adults, to constitute any part of baptism, and they will plainly see, that, so long as our brethren of other denominations, practice these modes, we cannot come to the communion table with them, without doing violence to our honest opinions, & contradicting in practice what we have professed in principle, and adhered to, as a rule of action since the days of the Apostles.

And you dear brethren, in view of this great truth, cannot help seeing, that before we can commune, we must give up our principles, acknowledge the validity of infant sprinkling—confess that our Pedo Baptist brethren are right, break down the separating wall that has so long divided us, and all be Pedo Baptist brethren together. And be it remembered by those who are inclined to open communion among us, that according to the opinion of almost all christians, whenever they set down to commune with other denominations; in that act they admit the sprinkling of infants, to be valid baptism, and that all who have been thus sprinkled, whether christians or not, have a right to come with them to the communion table; and that in fact, when our Pedo Baptist brethren gives us an invitation to a seat with them in effect, they ask us to admit that, which they know we cannot admit, that their mode of baptism is right and valid. Hence we would remark, that we do not believe that any of our brethren are prepared to give up their principle of faith in this practice. Yet we are aware, that some without reflection, and without remembering the foregoing facts, hath been led into error, and by their acts hath occosioned uneasiness to the minds of those who are laboring to advance the interest of our holy cause. But perhaps some will say, do not our sister denominations invite us to their communion? To this we answer, YES, for there are no reasons in their principles to forbid it, as they believe that our mode of baptism is as valid as theirs; yet they would not receive one of us to their communion until baptized; and how can we, upon this very principle, invite them to ours, unless we agree that sprinkling is valid baptism. And in fact it seems to us, that if there is reason for a charge of illiberality, it lies against them; for as they believe immersion to be as valid as sprinkling, they could, by adopting it as a universal rule, do away the difficulty above referred to, & bring the communion of Saints, at least that much nearer together, without a violation of any principle entertained by them; while they in asking us to commune, require us to give up one of the fundamental rules of our Faith and Practice, but if they will not do this, surely if they believe we are honest, if they believe we are christians, as they profess to do in their invitation, they do not wish us to say in principle, that we believe immersion to be the only valid mode of baptism, and in Practice give the lie to this solemn declaration. From our very hearts we are sorry that these difficulties do exist to the prejudice of the communion of Saints. We regard our Pedo Baptist brethren as christians—we love them as brethren, and we would not do an act if we could, that would tend to

make one of their members violate a rule of their church. But of this we think we have reason to complain of them, for they insist on our doing what the learned among them know we cannot do without a great violation of one of the prominent rules of our Church; and that, notwithstanding this fact, they sometimes, by their strong solicitations, captivate the weak and unweary, when they know that by doing so, they are throwing fire brands among us to consume our peace and create disturbances and discord in our churches. Surely if they are christians, they will forbear from this practice; for as a denomination, we dont wish to disturb others in their communion, but are willing to wait and carry our case to the high tribunal of the judgment seat of the great, I am who we think will reward to every one according as his works may be.

In the last place we proceed to show the obligations we are under to keep this Feast, with the advantages & disadvantages to be derived from its use or neglect. And 1st, we should keep it because it is a rule of law in our Father's kingdom. It is a prerogative belonging to the lawgivers of all governments, to prescribe such rules as are best adapted to improve and advance the interest of the subjects of their kingdom, and it would be a sufficient reason to govern our conduct, if we were obedient subjects or children, to know what was the will of our Heavenly Parent or rightful Sovereign. But in the second place, the Saviour has given us the assurance of the high importance of this duty, by laying it as an injunction in the most impressive language, & under circumstances of the tenderest character, for he has stamped it with the impressive character of his farewell request, saying, just before he left the world, 'do this in remembrance of me,' by which he brings to view all the solemn and lovely features of his death and sufferings, and connects it with the circumstance of our love to him as much as if he had said, I am now about to leave you—this night I suffer for your sakes that where I am in the world of eternal blessedness, there you may be also. I have left the enrapturing songs of the upper world, I have lived here a life of humiliation and sorrow; I now die under the weighty load of all your wrongs; I must suffer the shameful death of the Cross—be nailed thereunto—linger there, and bleed and die, and of this I dont complain! I do it willingly, I suffer freely all, all for you! I go now to my Father's house to prepare mansions for you, from whence I will return again to receive you to myself. But before I leave you, I ask that you do not forget me, but in commemoration of my great love to you, I request that you keep this fest, and so often as you do so, you show forth my death until I come again to take you to your everlasting home of peace! O brethren, we ask in view of these facts, what deep impressions ought it to leave on our hearts? With what thankfulness ought we to celebrate and keep in remembrance the circumstances of this eventful night, when by the sacrifice of himself, the blessed Redeemer purchased our pardon, and redeemed our needy souls from sorrow, crying and death, and secured us the everlasting inheritance of eternal peace, and made us heirs and joint heirs with himself in glory. Surely that heart must be hardened to steel, that will not move and be effected by this dying request of Him who so much loved us when he said, "Do this in remembrance of me." And we confess, dear brethren, that we are sorry to see how often it happens in practice among churches, who profess to love the Saviour, that they can live in the neglect of this duty for whole years, notwithstanding it seems to be almost the last request made to us by the King of Zion, during his life of living excellence in this land of sorrow. O Christians, if this has been your practice, will you not, in tender consideration of these things Reform, and hereafter be faithful in complying

with this lovely injunction of your dying Redeemer; and in doing this you may expect the richest tokens of his divine favor in showers of mercy, to refresh and give life to your weary souls, and should you fail, heaviness and barrenness of soul may be expected, and it is strange that any christian should disobey this request, when it was ordained in part to discover to him that it will not be long until he shall be seated around the throne of God's glory, to feast upon the rich viands of unceasing joy, and felicity, and there to join in acclamations of praise and songs of deliverance, with the shining legions that fly around the throne of God in the land of the blessed, where there shall be no more pain, and sorrow and death shall be done away.

In conclusion, dear brethren, we wish you to consider sincerely the high importance of the things contained in this letter, give due diligence to ascertain and carry out the will of Him who said "Do this in remembrance of me,"—carefully examine your hearts, watch over the cause of Christ, live in love, and may the God of peace, by his divine spirit dwell richly in your every heart to the end of TIME!!

DRURY DOBBINS, Mod.

James M. Webb, Clerk.

Price of Printing and folding these Minutes, - - - - - $31 75

STATE OF THE CHURCHES.

	Names of Churches	Post Offices.	By whom supplied.	C. M.	DELEGATES NAMES. Ministers names are in SMALL CAPITALS, Licenced Preachers in *Italics*, (*) denotes absence.	Baptd.	Rec'd. by Let.	Resd.	Dismd	Excl'd	Dead.	Total.	Contrib'tions
1	Buffalo,	Irvinsville, N. C.	D. Dobbins,	4th S.	A. Adams, E. Turner. and S. McBrayer.	24	3	3	0	0	0	110	3,00
2	Sandy Run,	Mooresboro', N. C.	D. Dobbins,	3rd S.	D. DOBBINS. J. CROWDER.* E Jones, W. McKinney & D. Gold	8	1	0	3	0	2	158	2,50
3	Friendship,	Smiths Store, S. C.	W. Drummond,	1st S.	J. HUETT, H O. Shiel, J. Smith,	1	1	2	14	1	2	97	1,50
4	Greens Creek,	Sandy Plains, N. C.	N. Corn,	1st S.	J. Blackwell, J. Miller.	8	0	0	0	0	0	56	75
5	Cedar Springs,	Cedar Springs, S. C.	D. Scruggs,	4th S.	R. White, E. Barnett.	3	0	0	3	0	1	73	1,25
6	Green River,	White Oak, N. C.	S. G. Hamilton,	2d S.	S. G. HAMILTON* H Gibbs, and J. B. Allen.	2	1	0	33	1	2	67	75
7	Buck Creek,	Buck Creek, S. C.	J. M. Webb,		J. Turner, J. Ezael* and H. Hicks.	10	4	1	9	1	1	139	3,00
8	Long Creek,	Hoylesville, N. C.	W. Nowland	3rd S.	R. Jenkins Sen.* and H, W, Carroll,	6	0	0	7	2	1	78	1,00
9	Providence,	Limestone Spgs S C	S. Morgan,	1st S.	S. MORGAN, T. K. PURSELY E. Blanton, A Turner and J. Byers,	10	6	0	0	3	0	114	2.00
10	Elbethel,	Hancocksville S. C.	D. Scruggs,	1st S.	S. Greer, A. S. Goudalock, R. Moorehead.	4	2	0	4	0	2	36	1,00
11	Concord	Webbs Ford. N. C.	J. M. Webb,	2d S.	A. Green and S. Wells.	1	0	0	0	1	0	60	1,00
12	Goucher Creek,	Harricane, S. C.	D. Scruggs,	3rd S.	F. W. LITTLEJOHN, M. Wilkins, S. Lipscomb and R. Wilkins.	13	1	0	2	1	0	160	1,50
13	Antioch.	Harmony, S. C.	T. K. Pursely, & R. P. Logan,	1st S.	R. LOGAN, J. Whisenant, A. Whisenant and H. Borders.	4	3	0	1	1	2	116	2,00
14	Zion,	Brushy Creek, N. C.	D. Dobbins,	1st S.	W. Covington, S. Baily.	9	3	0	0	0	3	91	2,00
15	Wolfs Creek,	Earlsville S. C.	W. Hannon,	3rd S.	B. Page, H. Henderson, J. Dawson* and A. Earle*	2	4	0	6	0	1	103	2, 6
16	New Prospect,	Cannon's Store S.C.	J. G. Landrum,	4th S	Wm. Robbs, W. McDowell, T. Bryan and J. Wall*	9	1	0	0	0	1	106	2,00
17	Cross Roads,	Gowensvills, S. C.	W. Hannon,	2d S.	A. C. Hardin, S. Dill.*	0	3	0	0	2	1	30	63
18	Macedonia,	Hurricane, S C.	S Morgan.	4th S.	W. Williams and W. B Haymes.	6	1	0	5	1	0	80	2,00
19	Philadelphia,	McDowelsville, S. C	S. Drummond,	2d S.	E. J, *Underwood*, and E. H. Smith.	1	3	0	8	0	1	71	1,25
20	Bethesda,	Bivingsville, S. C.	S. Drummond,	1st S.	W. R. Poole. E. P. Brown and A. Harmon.	12	3	0	4	0	2	106	2,50
21	Camps Creek,	Buck Shoals, N. C.	S. G. Hamilton & J. Wilkey,	3rd S.	L. Harriss and Wm. Jones.	6	0	1	0	0	0	53	1,00
22	State Line,	Cowpens, S. C.	D. Scruggs,	2d S.	D. SCRUGGS, W. B Turner and F. Ray.	5	7	1	4	1	0	57	1,50
23	Mount Ararat,	Draytonsville, S. C.	T. K. Pursely,	4th S.	Wm, M. Dunn, J. E. Guiton, J, Peeler.	5	2	3	2	1	2	49	1,00
24	Hebron,		B. T. Kirby,	2d S.	No Return.	0		0	0				
25	High Shoals.	High Shoals, N. C.	J. M. Webb,	4th S.	J. M. WEBB, A. Padgett and D. Pannell,	3	4	1	3	0	0	46	72
26	Shiloah,	Rutherfordton, N. C.	J. Wilkey,	3rd S.	J. Coale, J. Johns, and J. WILKEY*	1	2	0	0	1	0	40	50
27	Zoar,	Swangotown, N. C.	T. K. Pursely	2d S.	J. R. Logan, J. Love and G. Putman.	6	0	0	0	1	1	66	2,50
28	Zion Hill,	Hurricane, S. C.	W. Drummond,	3rd S.	E. McABEY, M. Tillotson.	0	5	0	2	2	0	35	75
					Total.	159	60	12	111	20	25	2197	41,66